

91/82

A Short
ESSAY
OF
CATECHISM
UPON THE
Holy Sacrament

(By QUESTION and ANSWER)

DECLARING
The *Nature, End, and Obligation*
of that Ordinance ;

*Fitted and made plain to the Capacity of the
Ignorant and Younger Sort of Persons.*

THE THIRD EDITION.

To which is added,
A Chapter of *Self-Examination.*

By J. ELLESBY, Minister of *Chiswick.*

*Then said JESUS unto them, Verily, verily I say
unto you, Except ye eat the Flesh of the Son of
Man, and drink his Blood, ye have no Life in
you.*

JOHN vi. 53.

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MARGARET CECIL

CATECHISM

FOR THE

GOVERNMENT OF THE EAST INDIES
(BY QUESTION AND ANSWER)

PREPARED BY

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30.6.84

To the Right Honourable

The LADY
MARGARET CECIL,

Youngest Daughter of the Right
Honourable the

COUNTESS of SALISBURY;

The THIRD EDITION

Of this

Short ESSAY

Is most humbly Inscribed,

by her LADYSHIP'S

most Obedient and

Humble Servant

The EDITOR.

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THE
Author's PREFACE.
TO THE
READER.

THIS *short Essay*
of CATECHISM,
was drawn up at first for
the Sake of a [Mrs. K. A.]
young Lady of
great Virtue, and a no-
ble Family, who came to
be instructed by me, in
order to the Preparing
her

P R E F A C E.

*her self the First time
for the Receiving of the
Holy COMMUNION:
wherein I have confin'd
my self to this single
SACRAMENT, and
endeavour'd to comprise
as much of the Doctrine
relating thereunto, as was
necessary to inform the
Ignorant of the Nature,
End, and Obligation
thereof; as likewise what
Preparation is necessary
to fit them for a Reverent
and Worthy Approach to
this solemn Ordinance.*

Now

PREFACE.

Now because the Instructions, which I found necessary for One, were likewise convenient for others under the like Circumstances; therefore to prevent the Repeating the same Things over again, every Time I had occasion to discourse young People that came to me on the same pious Design, I thought it the best way to make it Publick; for thereby every one that is able to read, may become capable of Instructing them-

PREFACE

*themselves in the Nature
of this SACRAMENT, with
very little Help from o-
thers.*

*If I find this little
Piece may be of any Use
or Benefit to young Peo-
ple, or indeed to any o-
ther Person that intends
to be serious, I have my
End therein.*

*I shall say no more,
but only acquaint the Rea-
der, that in this Edition
I have added a distinct
Chapter of Self-Exami-
nation,*

PREFACE.

nation, to assist and instruct the Young and Ignorant in the Performance of that necessary and important Duty.



(1)

A Short
ESSAY
OF
CATECHISM
UPON THE
Holy Sacrament.

Quest. **W**HO was the Author
of the Holy Sacra-
ment ?

Answ. The Lord Jesus Christ;
who being the Eternal Son of
God, took upon him our Nature,
to suffer Death upon the Cross,
and by his Death to obtain Eter-
B nal

nal Redemption for us, *Heb. 9.*
12.

Quest. When, or at what time, did Christ institute this Sacrament?

Ans. A little before his Death, 1 Cor. 11. 23.

Quest. Wherefore, or to what purpose did Christ institute it?

Ans. For a continual Remembrance of his Death, or to shew forth the Lord's Death till he come, 1 Cor. 11. 26.

Quest. Who are obliged to the Receiving of the Holy Sacrament?

Ans. All that profess themselves Christians, or have been Baptized into the Faith or Religion of Christ, when once they are grown up to Years of Knowledge and Understanding.

Quest. But are all Christians fit or worthy to receive the Holy Sacrament?

Ans.

of Catechism. 3

Ans. No; only those that have gain'd a competent Knowledge in the Principles of the Christian Religion; have been instructed in the Nature of this *Sacrament*; and do set themselves seriously to fit and prepare themselves for it.

Quest. *Is not a competent Knowledge in Religion necessarily required of us before we come to the Sacrament?*

Ans. Yes truly; for otherwise People through Ignorance will be at a loss, and not know how to prepare themselves for it before they come; nor what to do at it, when they be there; nor how to live and behave themselves afterwards when they come from it.

Quest. *What is required of us before we come to the Holy Sacrament?*

Answ. To fit and prepare our selves for it in the best manner we can ; and to use the means to that Purpose.

Quest. *What must we do to fit and prepare our selves for it before-hand?*

Answ. In general we must examine our Hearts and Lives by the Rule of God's Word ; and resolve to amend whatever we shall find amiss there : more particularly, *First*, We must call to Mind, so far as we are able, all the Sins of our past Lives, which at any time we have committed against God or Man, either by Thought, Word, or Deed, and repent of them all from the Bottom of our Hearts and Souls : *Secondly*, We must firmly purpose and resolve, by the Grace of God, to reform and live better for the remaining part of our Life : and *Thirdly*, We must be sure to
watch

watch against all Sin and Temptation to Sin for Time to come.

Quest. What are the Means we must use for the better preparing our selves ?

Answ. These following; namely, Retirement a while for serious Meditation; and, Self-Examination: Holy and Devout Prayer: Hearing of God's Word in Publick; Reading of that and other Good Books in Private; Religious Conference and Discourse; the Advice and Direction of Good Christians, more especially of *Ministers*, that are the Guides of *Souls*.

Quest. What must we do at the Holy Sacrament when we come to receive it ?

Answ. We must solemnly renew our *Baptismal Vow* and *Promise* in our own Persons, by giving up our selves to God and his Service; and thereby acquit our

B 3 Sureties,

Sureties, who did promise this for us in our stead, till we came of Age to do it for our selves.

Quest. What Actions are necessary to be performed at the Holy Sacrament ?

Ans. In the *Minister*, to break the Bread, and pour out the Wine, and by solemn Prayers and repeating the Words of Institution, to consecrate the Elements, and set them apart to a Holy and Religious use. In the *People*, to eat the Bread thus Broken, and drink the Wine pour'd out, after a Reverent and Devout manner, in Remembrance of the Death of Christ ; that is, of his Body wounded and broken upon the Cross, and of his Blood shed and pour'd out for us.

Quest. What doth the Wine signify ?

Ans. The Blood of Christ.

Quest. What doth the Bread signify ?

Ans.

Ans. The Body of Christ.

Quest. *What doth Breaking the Bread signifie ?*

Ans. The Breaking and Wounding of Christ's Body on the Cross, when his Hands and Feet were pierc'd with Nails, and his Side with a Spear.

Quest. *What doth Pouring out of the Wine signifie ?*

Ans. The shedding and pouring out of the Blood of Christ, which flow'd down from all parts of his wounded Body, and more especially that which ran out of his Side.

Quest. *What doth Eating the Bread, and Drinking the Wine signifie ?*

Ans. The Feeding on Christ's Body and Blood in a Figurative and Sacramental manner; and the Applying of him to our Souls by Faith, for their Spiritual Nourishment and Growth in Grace.

Quest. What are the Ends of receiving the Holy Sacrament ?

Ans. First, To call to mind the Death of Christ, and that exceeding great Love, which he shew'd in Dying for us. *Secondly*, To partake of the Benefits of his Death and Passion, which he offers and seals in this *Sacrament*, to all the Worthy Receivers of it ; namely, to all those that believe in him, repent of their Sins, and amend the Wickedness of their Lives. *Thirdly*, to increase mutual Love and Charity among Christians, who are all Fellow-members of Christ's mystical Body the Church.

Quest. What were the Ends of Christ's Dying for us ?

Ans. First, One End of Christ's Death, was to satisfy his Father's Justice, and appease his Anger and Displeasure conceiv'd against us for our Sins, in breaking of
his

his most holy Laws and righteous Commands. *Secondly*, Another End of his Death, was, that we might die unto Sin, as he died for it, and not to live any longer therein; and upon Condition we do this, then, *Thirdly*, Another End of his Death was to prevent our Dying Eternally, or to deliver us from the Wrath of God, and endless Miseries of the other World, which we had justly deserved, and brought upon our selves by the Breach of his Laws.

Quest. *What must we do after we have been at the Holy Sacrament?*

Ans. *First*, We must take care and endeavour, by the Grace of God, to live up to our *Vows* and *Promises* of Obedience & keeping God's *holy Will & Commandments*, which we first made in our *Baptism*, and have since renew'd at the

Holy Table. Secondly, We must watch against all Sin and Temptation for Time to come; and get our Hearts and Affections wean'd from the World, and rais'd above the Vanities and Pleasures thereof. *Thirdly,* We must live in a Thankful Acknowledgment of the Love of God, and Christ in dying for us, and endeavour to keep up a lively Sense thereof upon our *Souls*. *Fourthly,* We ought to live in the constant habitual Exercise of all those Divine Graces, which we exercis'd and pray'd for at the *Lord's Table*.

Quest. Ought we to live in those Sins, which we have repented of, and promis'd to forsake at the Holy Sacrament?

Ans. No, God forbid! How can they that are dead to Sin, live any longer therein? *Rom. 6. 2.* For at the *Sacrament* we gave up

up our selves to God, and enter'd into Covenant with him, vowing to yield to him all true and faithful Service, no more to return to Folly ; all which will be a mighty Aggravation both of our Sin and Punishment, if we shall dare to continue in Sin, or allow our selves in the wilful Commission of any open or secret Wickedness : this will be with the Dog to return to our Vomit, and with the Swine when washed to the Wallowing in the Mire again ; which, as the *Apostle* tells us, will render such a Person's latter End worse than his Beginning, 2 *Pet.* 2. 20. 22.

Quest. How often ought we to receive the Holy Sacrament ?

Ans. As often as Opportunity shall serve, and the Circumstances of our Condition will permit us to come, or afford us Time and

Leisure to prepare our selves for it.

Quest. Ought we carelessly or willfully to let slip any Opportunity for the Receiving of the Holy Sacrament, or be glad of an Excuse to keep away from it ?

Ans. No, by no means ; for nothing can possibly be of greater Concernment to us in this World, than the Care and Safety of our Souls ; and therefore we ought to lay hold of all Opportunities for the promoting of their Salvation, and in particular for the Receiving the Blessed Sacrament, which, if rightly perform'd, is a great Help and Means to this purpose.

Quest. Ought People that come to the Lord's Table at one Time, to turn their Backs upon it at another ?

Ans. No ; except it be upon some Great and Extraordinary Occasion, which they did not

not foresee, nor could easily prevent: For if the *Primitive* Christians receiv'd the Holy *Communion* every *Sunday*, and oftener too, as at first they did; surely every serious Christian should be willing to receive it once a *Month*, when he hath the Opportunity of so doing; and I do not see how he can satisfie himself in the Neglect thereof.

Quest. *Why do you desire to receive the Sacrament?*

Ans. For these two Reasons: *First*, Because I believe it to be my Duty, when once I am arrived at Years of Knowledge and Understanding; and therefore I cannot neglect or keep away from it without Sin. *Secondly*, Because I hope to receive Benefit and Advantage to my Soul thereby.

Quest. *How comes it to be your Duty to receive the Sacrament, or upon*

upon what account do you believe it to be so?

Ans. First, In Obedience to Christ's Authority and Command, who hath instituted this Ordinance for my Good; and bids me do this in Remembrance of him, 1 Cor. 11. 24. 25. *Secondly*, From the great need I have of it, to strengthen and support my Faith; to confirm and increase my Love to God, and Hope in his Mercy. *Thirdly*, to renew my Purposes against Sin, and Resolutions of new and better Obedience: and finally, to obtain a farther Supply of Grace, for all these holy Ends and Purposes.

Quest. What are the Benefits you hope to receive from the Holy Sacrament?

Ans. These following; namely, the Pardon of my Sins past; Strength to resist and overcome Temptation; Increase of Grace; the

the Assistance of God's Holy Spirit, to enable me to live well and do my Duty in this World ; and lastly, to save my Soul in the World to come : All which are Promis'd, Offer'd, and Seal'd to the Worthy Receivers in this Religious Ordinance.

Quest. Who are unfit for the Holy Sacrament, and ought to be kept from it ?

Ans. Two sorts of People : First, The grossly Ignorant ; and Secondly, The Wicked and Profane.

Quest. Why ought the Ignorant to be kept from the Sacrament ?

Ans. Because they are Strangers to these Holy Mysteries ; they understand not the Thing they go about ; they know not how to discern the Lord's Body aright, nor yet to make any Difference between that and common Bread ; neither understand they

they how to Receive or Apply Christ to their Souls by a lively saving Faith : and therefore they must not presume to come, till they have been taught the Principles of Christianity, and are arrived to some competent Knowledge of their Duty, and particularly of the Nature, End, and Obligations of this Divine Ordinance.

Quest. Why are the Ungodly and Profane to be kept from the Sacrament ?

Ans. Because they come unworthily, eating and drinking their own Damnation, as the Apostle tells them, 1 Cor. 11. 29. Hereby they make themselves guilty of the Death of Christ ; or, in the Language of the same Apostle, they crucifie the Son of God afresh by their Sins, and put him to open Shame ; Heb. 6. 6. and again, they tread under Foot the

the Son of God, account the Blood of the Covenant an unholy thing, and do despite to the Spirit of Grace. *Heb.* 10. 29. All which are very great Sins and fearful Aggravations in those that are guilty of them; and consequently render the Death of Christ, and the Commemoration of it in the *Blessed Sacrament* altogether vain and ineffectual to them.

Quest. But what say you to such Persons as are neither Ignorant in point of Knowledge, nor grossly Scandalous and Profane in the Eye of the World; who yet live in Spite and Malice, in Wrath and Anger, in Envy and Revenge, continually Slandering, Backbiting and Quarreling with their Neighbours; and make no Conscience of Wronging and Injuring them in their Goods, or
Good

Good Name : are these fit to come to the Sacrament ?

Ans^w. No, indeed : They are not fit to approach the Lord's *Table*, nor can be accounted worthy Partakers thereof, till they have in good Earnest repented of these Sins ; confess'd their Faults to God, and those whom they have wrong'd, and made some kind of Acknowledgement and Satisfaction for the Injury they have done them, either by Word or Deed ; and thereby reconciled themselves unto them ; according unto the Advice or Command of our Blessed Saviour in this very case: *Mat. 5. 23. 24. Therefore if thou bring thy Gift to the Altar, and there rememberest that thy Brother hath ought against thee ; leave there thy Gift before the Altar and go thy way, first be reconciled to thy Brother, and then come and offer thy*

thy Gift. Moreover in this Case the Church gives Power and Authority to the *Minister* to keep back all such Persons from the *Sacrament*, till they have reconcil'd themselves to those they have wrong'd, and slander'd in any kind: and therefore all spiteful and malicious, all quarrelsome and contentious Persons, if openly so, are to be reckon'd among the Scandalous and Profane: but if privately so, they cannot avoid being rank'd among the Number of Hypocrites and Bad Men; and for that Reason are the more Dangerous of the Two. And therefore all Persons that live in Hatred and Malice, in Strife and Contention, in Envy and Revenge, whether Open or Secret, are very unfit to approach the *Holy Sacrament*, till they have thoroughly repented of these Sins, and reconciled themselves;

selves; and if they come to it before, they come at the Peril and Hazard of their Souls.

† Κρῖμα
Properly signifies Judgment.
Quest. *What is meant by Eating and Drinking to themselves † Damnation?* 1 Cor. 11. 22.

Ans. The Meaning seems to be this; that he that profanes the *Holy Sacrament*, or receives it in an unworthy Manner, kindles God's Wrath against him: provoking him thereby many times to Punish, or enter into Judgment with him in this Life,

* Verse 30. and if he repents not of it, he makes himself liable to the final Judgment of God, which will be eternal Damnation in the World to come.

Quest. *If there is so much Danger in coming Unworthily to the*

the Sacrament, is is not better to keep away, or wholly abstain from it, to avoid this Danger?

Ans. No : for as there is great Danger in coming Unworthily to this Ordinance, so there is no less Danger in our Unworthy Neglect and Contempt of it : so that whether we come in an Unworthy Manner, or keep away on the account of our Unworthiness, the Danger is the same in both Respects, and cannot be avoided.

Quest. *How ! is there no way to avoid the Danger of unworthy coming and unworthy keeping away?*

Ans. Yes ; There is one way of doing it, and no other.

Quest. *Pray what is that ?*

Ans. Namely, to make Conscience of Coming to the *Sacrament* ; and of Fitting and Preparing your self for it in good Earnest,

ness, thereby to make your self Worthy.

Quest. But are we able to make our selves Worthy ?

Ans. Yes, by God's Help and Assistance you may ; if you will but use the Means of Preparation before mentioned ; and take up a firm Resolution of repenting of your Sins, amending your evil Life, and pray heartily to God for his Grace to enable you to do all this effectually.

Quest. Must we not look upon the Sacrament, as a Bond of Obedience, or Obligation to a Life of Holiness in all such as do receive it ?

Ans. Yes verily : 'tis the strongest and firmest Obligation to a Virtuous and Religious Course of Life that can possibly be laid upon us ; for herein, as formerly in our Baptism, we give up our selves to God and his Service

vice in a most Devout and Solemn manner, renouncing all manner of Sin and Wickedness, and vowing all faithful and sincere Obedience to him, for as long as we live.

Quest. Is it so great a Sin to live in the Neglect of this Ordinance ?

Answ. Doubtless it is : For hereby you live in the Neglect of a known Duty and express Command of Christ, who bids us do this in Remembrance of him ; you live in the Contempt of the greatest Love of Christ, who dyed for us, and instituted this Ordinance in Commemoration thereof ; you are guilty of very great Ingratitude in not returning that Love, Thankfulness, and Obedience to him, which he expects, and hath deserved from you ; and lastly, you are tempted to this Neglect by your Unwillingness to repent
or

of your Sins, and live a Holy Life, which is a sign that your Sins are dearer to you than your Saviour, or indeed your own Soul ; which is such monstrous Ingratitude and Contempt as he cannot but take ill at your Hands, and severely punish you for.

Quest. But do you think the Neglect of this Ordinance will endanger my Everlasting Salvation ?

Ans. I do verily think and believe so, indeed ; not only for the Reasons now mention'd, which are worthy your most serious Consideration ; but because, if you are not fit to Receive the *Holy Sacrament*, you are not fit to Die ; and those very Sins and Excuses which make you keep away from this Ordinance, will likewise keep you out of Heaven, and render you unfit for that Holy Place.

Quest.

Quest. *What then would you have me to do in this Case?*

Ans. I advise you to sit down and consider seriously with your self; *First*, The great Obligation that lies upon you to this Duty. For to what Purpose did Christ institute the *Holy Sacrament*, if he hath left us at Liberty to come or keep away as we please our selves? *Secondly*, Call to mind the great Benefit you may receive to your Souls by coming Worthily to it: *Thirdly*, The Greatness of the Sin and Danger in neglecting of it; which being wilful, doth amount to the Nature of a very hainous Contempt; and therefore the best Way is to resolve, by the Grace of God, to lay aside all Excuses, and break through all Temptations, that may lie in your Way, and keep you from this Ordinance; and do your utmost Endeavour to
C become

of your Sins, and live a Holy Life, which is a sign that your Sins are dearer to you than your Saviour, or indeed your own Soul ; which is such monstrous Ingratitude and Contempt as he cannot but take ill at your Hands, and severely punish you for.

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Answ. I advise you to sit down and consider seriously with your self; *First*, The great Obligation that lies upon you to this Duty. For to what Purpose did Christ institute the *Holy Sacrament*, if he hath left us at Liberty to come or keep away as we please our selves? *Secondly*, Call to mind the great Benefit you may receive to your Souls by coming Worthily to it: *Thirdly*, The Greatness of the Sin and Danger in neglecting of it; which being wilful, doth amount to the Nature of a very hainous Contempt; and therefore the best Way is to resolve, by the Grace of God, to lay aside all Excuses, and break through all Temptations, that may lie in your Way, and keep you from this Ordinance; and do your utmost Endeavour to

C become

become Worthy, by preparing your self for it in the best Manner you can, and using the Means I have already mention'd to this Purpose ; not forgetting to pray earnestly to God to assist you by his Grace and Holy Spirit in the doing of all this.

Quest. Sir, will you be pleas'd to remember me in your private Devotion, and join your Prayers to mine, that God would by his Grace enable me to follow the Directions you have now given me, and assist me in this great Work of Preparation, which I now purpose in good Earnest to set about ?

Ans. I shall most willingly do it ; in the mean time I commend your Resolution, and heartily thank you for this truly Pious and Christian Request of yours : And I desire no other Return for my Prayers, but that I may have a Share in yours, and that you
would

would not forget him, who hath given you the best Advice he could at present think of, to make both himself and you in some measure worthy Partakers of the *Holy Communion*: And pray God of his Mercy give a Blessing to it.
Amen.



CHAP. II.

About Self-Examination, in order to Prepare our selves for the worthy receiving of the Holy Sacrament.

Quest. **Y**OU have told me, I must examine my self before I come to the Sacrament, in order to my worthy receiving of it ; pray, instruct me in the Particulars of this Examination, that I may know what are the Things I must examine my self about.

Ans. You must examine your self about your Knowledge, Faith, Repentance, Resolutions of new Obedience, and the Degrees of your Charity, and Thankfulness.

Quest.

Self-Examination. 29

Quest. *What is that Knowledge which I should examine my self about ?*

Ans. You must examine your self, in the first Place, whether you understand the Doctrine and Principles of Christ's Religion, as laid down in the Gospel ; what Knowledge you have of that lost and miserable Condition into which you were brought by the Fall and Sin of *Adam* ; and what need you stand in of a Saviour to redeem you from that Misery, and restore you to a more hopeful and happy State, both here and hereafter.

Secondly, You ought to examine your self, whether you understand the Nature and Difference of the two Covenants ; namely, the Covenant of Works made with *Adam* at his Creation, and the Covenant of Grace, which God, since the Breach of the for-

30 *Self-Examination.*

mer, enter'd into with all Mankind in and by Christ ; or, in plainer Words, whether you understand the Condition of the new Covenant, or upon what Terms you can hope to be saved now under the Gospel.

Thirdly, You ought particularly to examine, whether you understand the Nature and Extent of your Baptismal Vow and Promise ; as likewise the End and Design of the other Sacrament of the Lord's Supper ; and what a strong Obligation lies upon you from both these, to deny all Ungodliness and worldly Lusts, and lead a godly, righte-

Tit. 2. 12. ous, and sober Life, that you may become holy in all manner of Conversation:

Quest. How must I examine my self in relation to my Faith ?

Ans.

Self-Examination. 31

Ans. You must examine the Truth and Sincerity of your Faith ; namely, whether you firmly believe the Gospel, and are persuaded of the Truth of it : whether you believe in Jesus Christ as the Son of God, or promised *Messiah* and Saviour of the World, in and through whom alone you can expect to be saved : or, to use the Words of the Apostle, whether you believe there is no Salvation in or by any other ; that there is none other Name under Heaven given among Men whereby we can be *Acts* 4. 13. saved, but only the Name of the Lord Jesus Christ ; whom God hath exalted to be a Prince and a Saviour, for to give Repentance to his People, and For- *Acts* 5. 31. giveness of Sins : that is, he becomes our Saviour, *First*, by giving us Repentance

32 *Self-Examination.*

for our Sins, and then interceding for the Pardon and Forgiveness of them, on such our Repentance.

Wherefore you ought to examine your self whether you thus believe in Christ, and are willing to accept of him as your Saviour, on these Terms ; that is, whether you are willing to rely upon him for Salvation in a way of Repentance and Amendment of Life.

Quest. In what Things must I examine my self touching my Repentance ?

Answ. You must examine the Truth and Reality of your Repentance, by considering with your self, whether you are truly sorry for your past Sins ; and so far out of Love with them, as to be willing above all Things to get rid of them ; and whether you are fully resolved through God's
Grace

Self-Examination. 33

Grace to leave and forsake them for the future.

Ask your self, whether you do wish all the Evil undone, which you have formerly been guilty of; and whether you are willing to do all the Good, which you have hitherto neglected, or to do whatever lies in your Power towards it: For to repent truly of Sin, is not only to be sorry for it, but to be sorry to that degree, as to wish it could be undone again; and to purpose, by God's Grace, never to do the like any more.

Quest. How must I examine my self about my Obedience?

Answe. You must examine whether you do firmly purpose and resolve to amend what you have formerly done amiss, and to lead a new Life for Time to come: whether you watch against those Sins, by which you have formerly offended God, and done Injury

34 *Self-Examination:*

to your Neighbour, be it in Thought, Word, or Deed : whether you take care to do God more Honour and Service, in keeping of his Commandments, and performing all those Duties which you owe to him and your Neighbour ; and whether you endeavour to do all this in an hearty, upright, and sincere manner, as the chief Business of your Life, for which God sent you into the World.

Quest. How must I examine myself with respect to the Grace of Charity ?

Answ. Charity is twofold, and branches itself into the Love of God, and Love of my Neighbour.

First, As to the Love of God, this being the Root and Principle of all true Religion, which cannot live nor thrive without it ; you must examine, whether you
2 love

Self-Examination. 35

love God above all things, and what Proof or Token you find in yourself of this Love; as namely, Whether you are willing to know and do his Will in an honest and sincere manner.

Whether you love God, so as to desire to please him, and fear to offend or displease him more than any Man or Creature in the World.

Whether you are contented with your Condition, and patient under Affliction, and endeavour to bring yourself into an humble, submissive, and resign'd Frame of Mind under all the various Dispensations of his Providence, both publick and private.

Whether you are so far weaned from the Love of the World, as not to be led away with the Vanities, nor follow the evil Customs and Examples thereof, nor yet be tempted to any Sin in
hopes

36 *Self-Examination.*

hopes of any worldly Gain or Advantage to be got thereby.

Whether you delight in the Thoughts of God, rejoyce and acquiesce in him as your chiefeft Good ; and therefore long to make nearer Approaches to him, and enjoy a more intimate Union and Communion with him, both here and in Heaven ; or at least you must examine, whether you do make all this the Matter of your daily Prayers, fervent Desires, and most earnest Endeavour in the use of the Means which God hath appointed to this End.

Quest. How must I examine my self about that Love or Charity, which I ought to bear toward my Neighbour ?

Ans. You must examine, whether you are in Charity with, and wish well to all Mankind, and find your self disposed to do them all the good Offices, that lie

Self-Examination. 37

lie in your Power, and are proper to be done for them.

Whether you are willing to forgive your greatest Enemies, to pardon and pass by the worst of Wrongs and Injuries unrevenged: whether you can *bless them that curse* and hate you, and *pray for them that despitefully use you*, and instead of returning Evil for Evil, are desirous to *overcome Evil with Good*.

Whether you are willing to do good, where you see Occasion and Need for it, without murmuring or repining, and gladly lay hold of all Opportunities to that Purpose.

Whether you entertain kind and charitable Thoughts of your Neighbours, and are willing to put the most favourable Construction upon their Actions, without censuring their Persons, publishing their Failings, exposing
I ing

38 *Self-Examination.*

ing their Infirmities, or taking delight to speak Evil of others, or being forward to believe or report all the Ill which you hear of them ; all which are Breaches of that Christian Charity, which is so much commended by St. *Paul*, and required in one Christian towards another. 1 *Cor.* 13.

Quest. How must I examine my self about my Thankfulness to God ?

Ans. You must examine, whether you have a true Sense of the Love of God in sending his Son into the World to die for you ; and of the Love of Christ in coming down from Heaven to take upon him your Nature, and live a miserable Life upon Earth, and at last to humble himself to a most cruel, shameful, and accursed Death for your sake ; the Remembrance whereof he intended should be thankfully kept up
in

Self-Examination. 39

in this Sacrament, which is a lively Representation of the same.

These are the chief and principal Things you ought to examine your self about, before you come to the Sacrament, tho' other Things may fall in by the by, the Particulars whereof are infinite, and therefore to be left to every Man's own Prudence and Discretion, who is best acquainted with his own Circumstances.

§. But to render this work of Examination more easy to the ignorant sort of People, or to such as have not time to read over bigger Treatises of this Nature, I would advise them, when ever they intend to go to the Sacrament, to examine themselves in the following Manner.

First, Let them look over their baptismal Vow and Promise, set down in the *Church Catechism*, (or get some Body to read it over
for

40 *Self-Examination.*

for them, if they cannot read themselves:) then let them consider a while, what it is which they have vowed and promised to Almighty God; and after that, let them ask themselves whether they have done or endeavoured to do that which they have there promised, or, how far they have lived up to this Vow of their Baptism.

Secondly, When they have done this, let them read over very leisurely the two Paragraphs containing their Duty towards God, and their Duty towards their Neighbour; and spend some time in considering the several Branches of their Duty toward both, which are as follows :

My Duty toward God, is to believe in him, to fear him, to love him with all my Heart, with all my Mind, with all my Strength, and with all my Soul,
to

Self-Examination. 41

to put my whole trust in him, to worship him, to call upon him, to honour his holy Name and his Word, and to serve him truly all the Days of my Life.

My Duty towards my Neighbour, is to love him as my self, and to do to all Men as I would they should do unto me ; to love, honour and succour my Father and Mother, to honour and obey the King, and all that are put in Authority under him ; to submit my self to all my Governours, Teachers, Spiritual Pastors and Masters ; to order my self lowly and reverently to all my Betters ; to hurt no Body by Word or Deed ; to be true and just in all my Dealings ; to bear no Malice nor Hatred in my Heart ; to keep my Hands from Picking and Stealing, and my Tongue from Evil-speaking, Lying and Slandering ; to keep my Body in Temperance,

42 *Self-Examination.*

perance, Soberness and Chastity. Not to covet nor desire other Men's Goods ; but to learn and labour truly to get my own Living, and to do my Duty in that State of Life, unto which it shall please God to call me.

And in reading over these Particulars of their Duty towards God and their Neighbour, let the intended Communicant ever and anon put these, and the like Questions to himself.

Have I endeavoured to perform all this, to the best of my Knowledge and Power ?

Do I believe in God, as a being infinite in Power, Wisdom, Holiness, Justice, Goodness, and Truth ?

Do I fear and stand in awe of God, so as to be afraid of offending him, or doing any thing wilfully, that may anger and displease him ?

Do

Self-Examination. 43

Do I love God with all my Heart, and Mind, and Strength, and Soul; so as to love none more than God, or with that Degree of Love and Intenseness of Affection, which I ought to bear towards him?

Do I put my whole Trust and Confidence in God, when ever Trouble or Danger doth arise, by a patient bearing of Affliction, and Submission to his Will?

Do I rely and depend upon God chiefly, for the Supply of all my Wants, and Deliverance out of all my Troubles, without repining at his Providence, or using unlawful Means to get rid of them?

Do I make it my daily Practice to worship God, by blessing and praising him for all the Benefits and good Things, which he hath so bountifully bestow'd upon me?

Do

44 *Self-Examination.*

Do I call upon him every Day, by holy and devout Prayer? Do I beg of him the Pardon of my Sins past, and the Assistance of his Grace and Holy Spirit to keep me from Sin and Temptation for time to come?

Do I pray unto him for the Supply of all my Wants, and Relief of all my Necessities both ghostly and bodily, spiritual as well as temporal?

Do I honour his holy Name, by speaking reverently of God, whenever I have occasion to make mention of his Name? and do I take care not to profane it by Cursing, Swearing, Blaspheming, and the like?

Do I honour his Word, by giving diligent Attention to the Hearing and Reading of it, and waiting upon him in the rest of his Ordinances, as Opportunity shall serve both in Publick and Private? Do

Self-Examination. 45

Do I honour God likewise, in keeping holy the Lord's Day, and by attending on the publick Service of God at Church, and instructing my Family at home, teaching them to do the like?

Doubtless a great Blessing depends upon the well spending, or keeping holy of the Lord's Day; and they cannot expect it, who take no care to observe it according to the laudable Custom and Practice of the Christian Church formerly, and in such a Manner as may answer the pious End and Design thereof.

Do I firmly purpose and resolve by God's Grace to serve and obey him in the faithful Discharge of all these Duties, which I owe and have promised to him? and do I use the Means God hath appointed to this End?

And thus much concerning the Duties we owe to God.

§. I

§. I would have the Devout Person to examine himself in like Manner about all the Particulars of his Duty towards his Neighbour, by reading them over, and asking himself these or the like Questions.

Do I love my Neighbour as my self, so as to do to him, as I would he should do to me, and to wrong or injure him no more than I would he should wrong or injure me ?

Do I love my Neighbour, so as to wish him well, and do him all the good Offices that lie in my Power ? Am I ready to assist him with my Advice, to vindicate his Innocence when unjustly defam'd ? and do I put a charitable Construction upon his Actions, when they will admit of it ?

Am I ready to supply his Wants out of my Abundance, and to relieve

Self-Examination. 47

lieve the Poor and Neceffitous, according to my Ability, and the End for which God hath blest me with so large a Portion of worldly Goods?

Do I love and honour my Father and Mother, as God here commands and encourages me to do, with the Promise of long Life? And do I shew this my Love and Honour to them, by reverencing their Persons, concealing their Infirmities, obeying their lawful Commands, and doing nothing wilfully to anger or provoke them? Am I ready to succour and to relieve them, if they be poor and need it, or if they shall chance hereafter to fall into Want or Distress?

Do I honour and obey the King, and all that are put in Authority under him? Am I willing to obey his Laws, and submit to his Government, and
con-

48 *Self-Examination.*

contribute to the Support of it by all just and lawful Means? Do I avoid every Thing that may hazard the Safety of his Person, weaken his Authority, or disturb the Peace of his Kingdom?

Do I submit my self to all my Teachers and spiritual Pastors, by following their Instructions, taking their good Counsel and Advice, hearkening to and kindly receiving their Reproof, and am I willing to mend upon it?

§. Do I make Conscience of performing that Duty which I owe to my Master, and those I am bound to pay Service to?

Do I serve them in a just, honest, quiet, and peaceable manner; without grudging or grumbling; without idling or loitering away my Time; without neglecting their Business and Concerns;

Self-Examination. 49

cerns; without wasting or spoiling their Goods through my Carelessness or Dishonesty?

Do I serve them without wronging them in any kind, or betraying the Trust they repose in me? without giving them sawcy and malapert Answers when they chide me for a Fault? without being rude and insolent towards them either in my Words or Actions? without abusing or speaking evil of them behind their Backs?

Thus Servants ought to examine themselves with respect to that Duty and Service which they owe to their Masters and Mistresses, and those that imploy and pay them for their Work and Labour; besides the general Examination of the other part of their Lives.

D

§. Am

50 *Self-Examination.*

§. Am I lowly and reverent in my Carriage towards all my Betters and Superiors?

Do I pay them that Honour and Respect which is due unto them upon the account of their Honour, Dignity, Profession, Learning, and the like; particularly, do I reverence the Persons of the Aged, and honour their gray Hairs, especially if they be found in a way of Righteousness?

And here I cannot but take notice (as matter of Lamentation) what little Respect now-a-days is paid to antient People by young Folks; and how apt they are to abuse and despise them on the account of their Age (their aged Parents not excepted) whom they ought for that very Reason to reverence and respect the more. This, among other things, shews the Degeneracy of our Youth,
and

Self-Examination. 51

and Corruption of the present Age, which is broke loose from all sorts of Government and Discipline.

Do I take care not to hurt or injure any Person by Word or Deed, by evil Speeches, or injurious Actions, to the Hazard of my Neighbour's Life, or Prejudicing his Health or Estate?

Am I willing to forgive my greatest Enemies, and the Wrongs and Injuries they have done me, without purposing Revenge, or harbouring Malice, Hatred, or Ill-will in my Heart against them?

On the other hand, am I careful not to wrong or defraud any Person by robbing or stealing from him in things of greater Value, or by pilfering and purloining from him in smaller matters?

52 *Self-Examination.*

Or if I have done him Wrong or Injury at any time, am I willing to ask him Pardon for it, and make him Satisfaction to my Power ?

Am I true and just in all my Dealings, so as not to cheat, exact, or over-reach my Neighbour in my Way of Trade, or any other way of dealing with him ?

Do I take care to bridle my Tongue, and Passions, so as not to accustom my self to Lying, Swearing, Cursing, Slandering, and speaking Evil of my Neighbours ?

Am I careful to avoid needless Quarrels and Contentions with them ?

Am I so tender of their Credit and Reputation, as not easily to believe or spread abroad any malicious Reports of them to their Injury and Prejudice in any kind ?

Do

Self-Examination. 53

Do I keep my Body in Temperance, Soberness and Chastity, by leading a godly, righteous, and sober Life, and avoiding all Temptations to Drunkenness and Uncleaness, and all sorts of Luxury and Excess?

Am I content with my Condition? and do I bless God for what I have, without coveting that which is my Neighbour's, or envying what he enjoys, or wishing Ill to him in favour of my self?

To prevent which, am I diligent in my Business, and do I take pains in a lawful Calling to get an honest Livelihood, for the Support of my self and Family?

Am I careful to do my Duty toward God and Man, in that Estate and Condition of Life wherein the Providence of God hath thought fit to place me?

54 *Self-Examination.*

Lastly, Do I make it my constant Endeavour to do all this, and do I make use of the Means to this Purpose?

Let the Penitent, or devout Person, that intends for the holy Sacrament, examine himself after this manner; let him ask himself how far he hath perform'd the foremention'd Duties, and avoided the Sins and Temptations that belong thereunto.

And where he finds he hath offended, or fallen short of his Duty, he ought to confess and bewail it to God in an humble and penitent manner; earnestly to crave Pardon for what is past, and purpose by God's Grace to amend and live better for the remaining part of his Life; which he must do by forsaking those Sins which he hath formerly been guilty of, and performing those Duties which he hath hitherto
neg-

Self-Examination. 55

neglected. And this he must firmly resolve to do, in spite of all Discouragements or Oppositions he shall meet withall to the contrary, either from bad Men, or his own corrupt Nature and vicious Inclinations. And lastly, let him pray to God for his Grace to enable him to do all this in an acceptable and sincere Manner: and to his Prayers, let him be sure to join Watchfulness and Circumspection in all his Actions, according to the wholesome Advice of our Saviour, who bids us to *watch and pray, that we may not enter into Temptation.* *Matth. 26. 41.*

And when the devout Person hath done this, let him not be afraid of coming to the Sacrament under pretence of I know not what Unworthiness he shall alledge for his Excuse; but let him take the next Opportunity

56 *Self-Examination.*

to make his Approaches thereunto, and attend reverently upon the Performance of the several Parts of that religious Ordinance during the whole time of its Celebration.

Now this Duty of Self-Examination I would advise all serious People to use at other times; every Day at Night, if they conveniently can do it; but not to defer it longer than a Week; taking an account of themselves how they have spent the Day or Week past; and if upon their Examination they find they have kept close to God and their Duty, let them bless God for it, and endeavour to hold on as they have begun: but if they find any thing to have been amiss in their Words or Actions, they ought to repent of it immediately, and take up new and fresh Resolutions of Watchfulness and Amendment. This

Self-Examination. 57

This will be a means to keep People always upon the Watch, and guarded against Temptation, whereby they will not be easily surprized by it: this likewise will make the Work of Self-Examination more short and easy, when they shall prepare themselves against the next Sacrament; or when they shall find Death to approach, and summon them to get ready their Accounts, which they must give up unto God, for all that they have done in the Body, be it Good, or be it Evil.



58 *A General Confession*

General Confession

Before the

SACRAMENT.

A Almighty God, Father of
our Lord Jesus Christ,
Maker of all Things, Judge of
all Men ; I acknowledge and be-
wail my manifold Sins and Wick-
ednesses, which I from time to
time most grievously have com-
mitted in Thought, Word, or
Deed, against thy Divine Majes-
ty, provoking most justly thy
Wrath and Indignation against
me ; I do earnestly repent, and
am heartily grieved for these and

I

all

before the Sacrament. 59

all my Mis-doings ; the Remembrance of them is grievous unto me, the Burden of them is intolerable.

Have Mercy upon me, have Mercy upon me, O most merciful Father ; for thy Son Christ Jesu's Sake, pardon and forgive what is past, and give me Grace to repent and amend for time to come, that I may not willingly adventure upon any Sin, nor do any thing to offend or provoke thee in the least.

Wash and cleanse my filthy and polluted Body and Soul in the Blood of Christ, which takes away all Sin, and then I hope mine among the rest : For though I am one of the vilest and chiefest of Sinners ; yet I am thy Creature, the Work of thy Hand, and the Price of thy Blood : O do not destroy what thou hast made, nor cast away what thou hast redeemed,

60 *A General Confession,*

when I come unto thee in an humble, contrite, and penitent Manner.

Have Mercy upon me, O Lord, have Mercy upon me; according to the Multitude of thy tender Mercies blot out all my Offences, and remember my Sins and Iniquities no more; nail them to the Cross of Christ, hide them in his Wounds, bury them in his Grave, cover them with his Righteousness, and drown them in the bottomless Depth of thine infinite Mercy, that they may never rise up to my Shame here, or Condemnation hereafter. And this I beg of thee, for the sake of Christ Jesus the Righteous, who alone is worthy: To whom, with the Father, and Holy Ghost, be ascribed, as is most due, all Glory, Honour, Praise and Adoration, now, henceforth, and for evermore. *Amen.*

Miserere

Psalm. 61

Miserere mei Deus.

Psalm 51.

HA V E Mercy upon me, O God, after thy great Goodness; according to the Multitude of thy Mercies do away mine Offences.

2. Wash me thoroughly from my Wickedness; and cleanse me from my Sin.

3. For I acknowledge my Faults; and my Sin is ever before me.

4. Against thee only have I sinned, and done this Evil in thy Sight; that thou mightest be justified in thy Saying, and clear when thou art judged.

5. Behold, I was shapen in Wickedness; and in Sin hath my Mother conceived me.

6. But lo, thou requirest Truth in the inward Parts; and shalt make me to understand Wisdom secretly.

7. Thou

7. Thou shalt purge me with Hyssop, and I shall be clean; thou shalt wash me, and I shall be whiter than Snow.

8. Thou shalt make me hear of Joy and Gladness; that the Bones which thou hast broken, may rejoyce.

9. Turn thy Face from my Sins; and put out all my Misdeeds.

10. Make me a clean Heart, O God; and renew a right Spirit within me.

11. Cast me not away from thy Presence; and take not thy holy Spirit from me.

12. O give me the Comfort of thy Help again: and stablish me with thy free Spirit.

13. Then shall I teach thy Ways unto the Wicked; and Sinners shall be converted unto thee.

14. Deliver

14. Deliver me from Blood-guiltiness, O God, thou that art the God of my Health: and my Tongue shall sing of thy Righteousness.

15. Thou shalt open my Lips, O Lord: and my Mouth shall shew thy Praise.

16. For thou desirest no Sacrifice, else would I give it thee: but thou delightest not in Burnt-offerings.

17. The Sacrifice of God is a troubled Spirit: a broken and contrite Heart, O God, shalt thou not despise.

18. O be favourable and gracious unto Sion: build thou the Walls of Jerusalem.

19. Then shalt thou be pleased with the Sacrifice of Righteousness, with the Burnt-offerings and Oblations: then shall they offer young Bullocks upon thine Altar.

PRAY-

P R A Y E R S.

O Almighty God and most merciful Father, who hast Compassion upon all Men, and hatest nothing that thou hast made, who willest not the Death of a Sinner, but rather that he should turn from his Sin, and be saved: Mercifully forgive me my Trespases, receive and comfort me who am grieved and wearied with the Burden of my Sins: Thy Property is always to have Mercy; and to thee only it appertaineth to forgive Sins: Spare me therefore, good Lord, spare me thy Servant, whom thou hast redeemed; enter not into Judgment with thy Servant, O Lord, who am vile Earth and a miserable Sinner, but so turn thine Anger from me, who meekly acknowledge my Vileness, and
truly

truly repent me of my Faults ;
and so make haste to help me in
this World, that I may ever live
with thee in the World to come,
through Jesus Christ our Lord.

Amen.

TURN thou me, O Lord,
and so shall I be turned ; be
favourable O Lord, be favoura-
ble to thy Servant, who turns to
thee in Fasting, Supplication, and
Prayer : For thou art a merciful
God, full of Compassion, Long-
suffering, and of great Pity.
Thou sparest when we deserve
Punishment, and in thy Wrath
thinkest upon Mercy : Spare thy
Servant, good Lord, spare me,
and let me not be brought to Con-
fusion. Hear me, O Lord, for
thy Mercy is great ; and after
the Multitude of thy Mercies
look upon me, through the Me-
rits and Mediation of thy blessed
Son, Jesus Christ our Lord. *Amen.*

O Bles-

O Blessed Jesu, who didst take upon thee our Nature, and didst suffer Death upon the Cross for our Redemption; and hast commanded us to continue the Memory of this thy precious Death till thy coming again; O, let not the inestimable Benefits of it be frustrated by my manifold and grievous Sins; but inspire my Soul with those Graces, which may qualifie me to receive them as they are tendered unto me in this blessed *Sacrament*. O Lord, thou seeest that I have no Power of my self to help my self: O let the Pitifulness of thy great Mercy loose me from the Chains of those Sins wherewith I am tyed and bound, that being thus set at Liberty, I may with Chearfulness run the Ways of thy Commandments, and hereafter enter into thy Joy, O blessed Saviour and Redeemer. *Amen.*

When

*When first you Approach the
Holy Table, you may make
Use of the following Prayer.*

ALmighty God, who hast
of thine infinite Goodness
vouchsafed to ordain this *Sacra-
ment* for a perpetual Memory of
that precious Sacrifice, which once
thou didst offer up for us upon
the Cross; grant me with such
diligent Remembrance, and such
due Reverence, to participate of
this so Holy and Wonderful a
Mystery, that I may be made
worthy by thy Grace to obtain
the Virtue and Fruits of the same,
with all the Benefits of thy Death
and Passion, even the Forgiveness
of all my Sins, and the Fulness
of all Grace, that I may be en-
abled

bled to do thee better Service,
and live more to thy Glory for
the remaining Part of my Life,
which I humbly beg of thee, for
thy infinite Merit and Satisfaction,
who art my only Lord and Sa-
viour. *Amen.*



After

*After the Receiving of the Holy
Sacrament, you may return
Praise and Thanks to God in
these or the like Words.*

PRaise the Lord, O my Soul,
and all that is within me
praise his holy Name : Praise the
Lord, O my Soul, and forget not
all his Benefits ; who forgives all
thy Sins, and healeth all thy In-
firmities ; who saveth thy Life
from Destruction, and crowns
thee with Mercy and loving
Kindness.

WHAT shall I render unto
the Lord for all his Be-
nefits vouchsafed unto me ? I will
take the Cup of Salvation, and
call upon the Name of the Lord ;
I will

I will pay my Vows in the Presence of all his People.

MOST holy God, who art of purer Eyes than to behold Iniquity ; grant, I pray thee, that no unclean Thing may enter or remain in me, who have now receiv'd thee into my Heart and Soul ; but let this Blood of Christ, who through the eternal Spirit offered himself without Spot to thee, purge my Conscience from dead Works to serve thee the living God. Give me Grace, that from henceforth I put off concerning my former Conversation, the *Old Man*, which is corrupt according to the deceitful Lusts, and be renewed in the Spirit of my Mind ; and that I put on the *New Man*, which after God is created in Righteousness and true Holiness. To which Purpose be pleased to watch over me for
Good ;

Good ; and keep me both outwardly in my Body, and inwardly in my Soul : O God, thou seeest that I have no Power of my self to help my self ; thou knowest me to be set in the Midst of so many and great Dangers, that by Reason of the Frailty of my own Nature, I cannot always stand upright ; grant to me such Strength and Protection, as may support me in all Dangers, and carry me through all Temptations, through Jesus Christ our Lord. *Amen.*

O Thou who art the Father of Mercy and God of all Grace, from whom cometh every good and perfect Gift, be pleased to accept these Praises and Thanksgivings, which I, though unworthy, desire at this Time to return and offer up unto thee. Lord, what is Man that thou art mindful of him, or the Son of Man that

that thou so regardest him, as to send thy beloved Son to suffer such great and bitter Things for him? And, Lord, what am I, the Worst and Vilest of Men, that I should have a Part in this Atonement, who have so often by my Sins crucified the Lord of Life, and put him to open Shame? O dear God, be thou graciously pleas'd to pardon what is past, and give me Grace to serve thee better for Time to come. O let me not turn thy Grace into Wantonness, nor sin, because Grace doth abound; but let thy Love constrain me, thy Goodness lead me to Repentance, that I may no more return to Folly, nor play the Hypocrite and Apostate, as too often I have done; and where thou seest that I am either by Nature or Custom most weak, there do thou magnify thy Power in my Safety and Preservation.

Dear

Dear Lord, let my Saviour's Sufferings, and the Vows which this Day I have made unto thee, never depart out of my Mind: but strengthen me by thy Grace, and assist me by thy good Spirit; lift up my Hands that hang down, and my feeble Knees, that I faint not in this Warfare, nor turn my Back in the Day of Battle. Be thou my Strength, who am not able of my self to struggle with the slightest Temptations; and tho' I am but weak of my self, yet make me strong in the Lord, and in the Power of his Might; and this I beg for Christ Jesus his Sake. *Amen.*

MO.S.T. Blessed Lord God, who art a God hearing Prayer, and to whom our Vows ought to be performed; as this Day I have renew'd my baptismal Vow, and Promise at thy

L.

Holy

Holy Table, so enable me by thy Grace to observe it better than hitherto I have done. As I have solemnly renounced the World, the Flesh and the Devil; so grant me Strength from above to resist the Devil and all his Temptations, to get above the World and the Vanities thereof; to crucify the Flesh with its Affections and Lusts; and let me no more return to Folly, nor do any thing willfully to offend thee while I live.

O LET me not turn aside either on the right or left Hand into the Road of Iniquity; but make me fruitful in every good Word and Work, and to persevere in well-doing, that I may hold out unto the End, and perfect Holiness in thy Fear; and finally be made a Partaker of eternal Life, through Jesus Christ
our

our Lord, to whom with the Father, and the holy Spirit, be given all Glory, Honour, Praise and Thanksgiving, world without End. *Amen.*

FINIS.



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